A Sermon

made in the Chappel at the Gylde Halle in London, the .xxix. day of September, 1574. before the Lord Maior and the whole state of the Citie, then assembled for the chusing of their Maior that shuld then succede in the gouernmēt of the same Citie. Concionatore Roberto Croleo.

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1575

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TO THE RIGHT honorable sir Iames Hawes Knight, Lord Maior of the Citie of London, and to his worshipful Brethren the Aldermen, with the whole state of the same Citye, Robert Crowley wisheth continuance in the feare of GOD.

Eing by the Lord Maior (that then was) appointed to occupy the place of a better, in your Chappell at the Gilde hall, on that day wherin, according to your yearely custome you were gathered together to make choyse of one to rule your Citie, for the yeare then to come: I dyd bende all my speeches to the

inſtruction of as many of you as were to geue voyces in that Election, and of him that was then to be elected. And although I dyd not then ſo well lyke of myne owne doing that I could thinke it meete to be penned and publiſhed to the view of all that would reade it: yet I perceiued afterward, that manye amongeſt you were deſirous to haue it in writing, that it might remaine in memory, and be a rule for you and your poſteritie to follow in yout yearely Elections. Being therefore requeſted by one (that ſeemed to mee moſt deſirous of this common commoditie) to ſet downe in writyng that which I had then ſpoken: I could not deny that ſo honeſt and reaſonable a requeſt. But beyng then oppreſſed with manyfold exerciſes, I differred the doing thereof almoſt to long: euen tyll memorie began to be amazed, when ſhe ſhould make report to my pen of thoſe wordes which ſhe not before wylled to

retaine,

retaine. And then I began to feele, that age cannot eafely do that, wherof youth maketh ſmall accompt.

Yet notwythſtandyng I cauſed my Memorie to ſearche out all her corners, and to bring forth that which ſhe found: and ſo haue I penned (as my Memorie telleth me) almoſt the ſame wordes that I then ſpake, and in the ſame order that I then did ſpeake them.

And becauſe I thought that thys inſtruction might ſerue as well for al other Elections, as for that which then was in hand: I thought good to adde an Appendix, wherein I haue applyed the whole matter of euery Election to be made, of any that muſt ſerue in any publike calling, either Eccleſiaſticall or Ciuile.

If this my labour haue or ſhall do any good, the praiſe thereof is due to God, the doer of all that is wel done: who firſt moued the myndes of your Rulers to thinke me meete to occupy that place at

that tyme, and my mynde to conceyue and vtter suche matter there, and the minde of him that first moued mee to conceiue it in writing, and the myndes of them that haue thought it meete to be imprinted.

To GOD therefore especially, I do dedicate this my labour, and generallye to all you, whom he hath herein vsed as his instrumentes: Beseeching his Maiestie to accept of that which hee hath made me able to do, and to employ both it and mee to the commoditie of hys Church, and you to take at hys hande the fruit of this my labour, whom hee hath in this matter vsed as his instrumēt to instruct you how ye ought to deale, not onely in this one yearelye election of your Maior, but in all your other Elections also.

The Lord Iesus Christ (whose Seruauntes we all do professe to be) direct vs by his holy Spirite: that in all our

workes

workes, words, and thoughtes we may ſeeke to ſet foorth the glorie of his (and by him) our heauenly Father. To whom, with the ſame his onely begotten ſonne, & the holy ſpirit be al honor & glory for euermore.

Amen.

Yours to commaund in the Lord,
Robert Crowley.

¶ A Sermon made in the Chappel at the Gilde hall in London, the .xxix. day of September, in the yeare of our Lord God .1574. before the Lord Maior and the whole state of the Citie, then assembled for the chusing of their Maior that should then succéede in the gouernment of that Citie: Concionatore Roberto Croleo.

IN the Psalme .139. it is written thus, in the latter ende of the Psalme: Psal.139. Do not I hate thē (O Lord) that hate thee? And am not I greeued with them that rise vp against thee? Yea I hate them right sore: euen as though they were myne own enemies. Try me (O God) and seeke the ground of my hart: Proue mee, and examyne my thoughtes. Looke well if there be any way of wickednes in me, and leade me in the way euerlasting.

That Psalme (dearely beloued in

our saviour Christ) in the latter end wherof these foure verses are written, being in number. 139. is one of those Psalmes, which are by order appointed to be read this morning at the Morning prayer: I have thought good therfore to take a parcell therof to entreate of, as offered by order.

The Prophet Dauid doth in this Psalme shew himselfe to be mynd full of the maruelous and mercyful prouidence of God towardes al his creatures: but especially towardes Man: in whose creation, preseruation and gouernment, hee doth shew both his infinite wysedome, and almighty power.

He sheweth hym selfe also to bee myndeful of the infinite and incomprehensible nature of God, whych cānot be comprehended in heauen, or earth, or in any deepe places: but fylleth all places, and is fylled or compre-

comprehended of none. He fylleth all, and contayneth all: and is not filled or contayned of any. If I go vp into heauen (sayth he) thou art there: if I go downe into hel, thou art there to: Yea, if I shall take the winges of the morning (that is, if I shal make as much speede as mā can make to flee from thee) and so flee into the vttermost parts of the sea, euen there also thy hand shall leade me, and thy right hand shall hold me. Whether shall I go from thy spirit, and whither shall I flee from thy presence?

He sheweth also, how he esteemeth of the deare frendes of God, and on the contrary, how he doth hate & abhorre Gods enemies: such as do hate and rise vp against God.

Thus you haue heard a briefe summe of this whole Psalme: that is, of the chiefe pointes cōtayned in this Psalme, being in number. 139.

I do not entende (at this time) to entreate of all these thinges, or of any one of them: but to apply these foure verses (which I haue nowe read, being the last of this Psalme) vnto this present Auditory, and to the present occasiõ of this assemble. For I thinke it the duty of as many as shall occuppye such places as this, to apply all their speeches to their Auditories, and to the occasions of their assembling.

Considering therefore that thys Auditory is assembled to chuse one to rule the rest: I haue thought it meete to apply the woordes of the Prophet in these foure last verses of this Psalme, to them that be assembled, and to the present occasion of assemblyng.

And herein I must speake of another manner of hatred then the Prophet ment of in these woordes, when he saith: Haue not I hated them

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that hate thee.&c. And I am occasioned so to do by that which I reade in the first chapter of the booke of prophecies of Malachie the prophet, where it is wrytten thus: Iacob haue I loued, but Esau haue I hated. Mala. 1.

It is not ment here, that ꝑ Lord hated Esau wyth that hatred that Dauid speaketh of in these wordes of the Psalme whych I haue in hand: but that he did so hate him, that he would not chuse hym to be Lord ouer hys brethren, notwithstanding that by nature the birthright dyd belong vnto hym, for he was the elder and the first borne.

And Iacob hee loued so, that notwithstanding he was the younger, the honour of birthright was geuen vnto hym, and hee was made Lord ouer his brethren.

After this sort also dyd the Lord hate ꝑ elder sonnes of Jesse, which wer in number .vij. & loued Dauid 1.Reg.16.

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that was yonger then they all: and hee commaunded Samuel to take his horne of holy oyntment, and to anoynt Dauid king ouer al Israel.

There was none among the brethren of Dauid, that was not in the iudgement of man meete to be preferred before Dauid, and therefore their father presented them to Samuel one after another, and shewed him selfe to make none accompt of Dauid: But the Lord so loued Dauid, and hated hys brethren, that he refused them, and chose Dauid to be king ouer his people.

Applying thys scripture to you that be presēt therfore, I must first speake of this hatred and this loue: admonishing as many of you as are to geue voyces in this election, that you hate with this hatred of refusal, all such as you see to haue in thē those conditions as should not bee in any that should be chosē to beare

rule

rule among the people of God, and that you loue with thys loue that I haue spoken of, such one as hath in hym those thynges that by the scriptures are required to be in him that shall be chosen to be a Ruler.

First is in the fyft booke of Moses called Deuteronomium it is written that the people of Israel might not chuse any to be their king, that were not their brother: that is, descended out of the loynes of Abraham, and one of the twelue kynreds of Israell, A man circumcised, that therby had made a solemne profession to obserue & kepe all ỹ lawes and statutes of the Lord hys God. Deut. 17

If that people myght not make them a Ruler of one that were not a brother by bloud and Religion: how may we that professe the religion of Christ, chuse one to be our Ruler that is not of one religion wyth vs?

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You therefore, to whom it belongeth to geue voyces in this electiō, must haue regard to the religion of him whom you shal chuse. He must nót be an Athiste (that is, a mā that hath no religion) hee must not be a sectary, an hereticke, or sismaticke. He must not be a Papist: for of all Sectaries the Papist is most contrary to Christ: I meane the right Papist, who doth acknowledge the Pope to bee the vniuersall head of the vniuersall church of Christ, for that is, to set the Pope in the seate of Christ, and so consequently to depose Christ, and to set vp the Pope in hys place, and so is hee become Antichrist.

S. Paule in the. 2. chapter of his second Epistle to the Thessalonians, doth lyuely describe this Antichrist vnder the name of the man of syn. He shall (sayth S. Paule) aduaunce him selfe aboue all that is called God.

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That is, aboue all Princes. For in the Scriptures Princes are called Gods, because they be Gods Leuetenants vpon earth, and as saynt Paule doth terme them: they are Gods reuengers, and beare the sword, that by the vse thereof they may reuenge Gods quarell, in punishing the transgressors and breakers of Gods lawes. Pſal. 82. Roma. 13.

Of Princes the Prophet Dauid doth in the Psalme. 82. write thus in the person of God him selfe: Ego dixi Dii estis, I haue sayd it, you are Gods. And our sauiour Christ him selfe doth cite the same wordes, as we reade in the Gospel: Wherfore, the Pope aduauncing hym selfe aboue Princes, doth shew him selfe to be that man of synne that saynt Paule doth write of in that place, and so consequentlye to bee Antichrist: for by that man of synne hee meaneth Antichrist. Iohn. 10. 2. Thes. 2

He sitteth also in the Temple of God, and boasteth hym selfe as though he were God: and this he doth in twoo poyntes especiallye. First, in that he taketh vpon him to dispose kingdomes: & then in that hee presumeth to pardon synnes. For both these thynges belong to God alone, and no creature may enterprise to do either of these.

Per me regnant Reges (sayth Wisdome) and by Wysedome is ment God him selfe. By God alone therfore doo kinges raygne. And the Prophet Dauid saith, that promotion cõmeth neither from the East nor from the West, neyther from the North. &c. but it is God that ouerthroweth one, and setteth vp another.

Prouer. 8

Psal. 75.

The Pope therefore, in disposyng kingdomes, as hee hath, and would presently dispose this kyngdome (if his power would stretch so

so farre) doth take vpon hym, that which belongeth to God alone, and therefore sytting in the Church of Christ, which is the temple of God, he boasteth him selfe as though he were God, and sheweth hym selfe to be that man of synne that saynt Paule speaketh of.

He taketh vpon him also to forgeue syns, which none can do but God onely. In his Buls of Iubilie these wordes are insert: A pena, & a culpa, that is, from the payne due to the fault, and from the fault also. So that he acquiteth and dischargeth the synner of the fault of hys sinne, and maketh him as innocent as if he had neuer cõmitted synne. And herein hee maketh hym selfe equall, or rather superiour to God him selfe: for no Inferiour can pardon the trespasse that is committed against his Superiour.

If any subiect should presume to

pardon the treason that is cõmitted against his Prince: what could y Prince thinke of that Subiect, otherwyse then of one that taketh him selfe to be of greater authority then hys Prince, or at the least of as great authoritye.

By these two practises therfore, the Pope maketh him self knowen to as many as wyll know hym, to be that Antichrist, whom S. Paul calleth the man of synne. And so by good consequence, whosoeuer is a right Papist, is most vnmeete to rule amongest Christians.

You therfore, to whom it belongeth to geue voyces in this election, looke wel to the religion of him whom you chuse, & if any be a Papist, so hate him as God hated Esau and Dauids elder brethren, that you refuse hym, and chuse hym not to rule you, because hee is not a Brother, & therfore much more vnmete

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to rule Christians, then any suche was to rule the carnall Israelites.

In the seconde booke of Moses called Exodus, and in the. 18. chapter of that booke, it is writtē, that such one as shal be chosen to rule in any degree, must haue in him these four qualities: First he must be wyse & actiue, then hee must haue in hym the feare of God: thirdly, he must be a true man, and last of all hee must hate couetousnes. Exod. 18.

Wyse he must be, such one as by long experience hath learned wisedome, and is able to rule wysely: & there must be in him such actiuity, as is meete for him that shal occupy the place ꝑ he shal be chosē vnto.

He must haue in him the feare of God also, which is the beginnyng of all wysedome. By this note may we know them that haue the feare of God in them: they wyl (as Iesus Siracke writeth) be careful to know Psal. 111. Eccles. 2.

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the wyll of God: and when they know it, they wyll be as careful to conforme their lyues vnto it, that the feare of God maye appeare in all that they do.

This feare is not that whereof
1.Iohn.4. S. Iohn writeth in his first epistle, when he sayth, that loue expelleth feare: for that feare is ioyned with hatred, and whosoeuer feareth in that sorte, must needes hate hym whom he so feareth, and that feare is of the schole men called, a seruile feare, such as is in slaues or bonde men, that stand in feare of stripes at the handes of their Lordes or Maisters, whose slaues they bee. But this is by the schole men termed Filialis timor, a childlike feare: such as is in good children towards their good and louyng Parentes: whom they feare because they loue them, and they loue them because they feare them. So that this feare is ioy-

is ioyned with loue, and loue with it, in such sorte that they cannot be seperated, and it cannot be hid, but wil shew it selfe wheresoeuer it is.

Looke therefore for these signes of Gods holy feare, and hate that person in whom you finde thē not, so that ye chuse him not to rule you.

Thirdly, ye must not chuse hym, whom you know not to bee a true man: true in his deedes, and true in his wordes. His yea must be yea, and his nay, nay. He must not say and vnsay, he must not sweare to disceiue. His wordes must not be winde, but ther must be waight in them. He must not do (as to many vse to do in these daies) deny both his words & his writing (if ye can not proue it) though it be his hand & his seale, yet if he may gayne any thing by denying it to be his dede, it was neuer hys deede. Woulde God there were none suche to bee

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found in Israel, (I meane) among Christians.

Last of all, he that must be chosen to beare rule, must bee a man that hateth couetousnes. The common sort of men haue none other note to know a couetous man by, but ryt-ches. If he be ritch, then is he couetous, in the iudgement of most men. But ritches is not a note to know a couetous man by. Ritches is the gyft of God: and it is not a mans carefull toyle that can make hym ritch, as sayth the wyse man, much lesse is it hys couetous dealyng, but God geueth ritches to whom he lusteth. He maketh some ritch wythout anye great care or toyle taken of them to grow ritch: and some other, though they toyle neuer so sore, and be neuer so carefull, yet can they neuer be ritch. It is therfore Gods blessing that maketh men ritch. Wherfore this reason

Prou. 10.

son holdeth not: he is ritch therefore he is couetous.

The Greekes do cal couetousnes πλεονεξίαν, a desire of more. That man therefore that is not contented with that he hath, but is styll desyrous of more, is a couetous man. For πλεονεξία is the desire of more, and it is an affection of the mynde, and may be as well in the poore as in the ritch. Luke. 12.

Wheresoeuer therefore you shal see open sygnes of thys desire of more, there is couetousnes. And that man in whom that is, must be so hated of you that haue to geue voyces in this election, ỳ you chuse him not to beare rule. For such one hath his own soule to sel for mony. Eccle. 10.

Saint Paule would haue thys desire of more, to be so far from all Christians, that it should not once be named amongest them, that is, that it should not be found amongst Ephesi. 5.

them, and so consequently haue no name, for thinges that be not haue no names. And writing to Timothie he saith, that the loue of money, is the roote of all mischiefe. 1. Tim. 6.

Of the fruites that spring out of this pestilent roote much might be spoken, & many examples brought out of histories, both holy and prophane: But because the tyme passeth away, and I haue determined to speake somewhat of the dutye of hym that shall bee chosen, I wyll make mention onelye of two examples, the one prophane, & the other written in the history of ỹ Gospell.

For the first, it is writyten that Polymnestor king of Thrasia, was of great familiaritie, & toyned in synguler friendship with king Priamus of Troy: and that when Troy was beseeged by the Grecians, and like to be woon by them, kyng Priamus sent hys young sonne Polydorus to

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Polymnestor with a great masse of gold, trusting that of friendship he would foster and bring vp the yong Prince, and helpe hym to recouer the kyngdome of Troy, if it should at that time be woon by the Grecians. But when Polymnestor perceiued that Priamus was dead, and Troy conquered, he slew Polydorus, and so possessed the gold hym selfe. The Poet Virgill writing of thys, vseth this exclamation: Quid non mortalia cõgis pectora, auri sacra fames? O thou pestilent hunger of golde, what is it that thou doest not enforce mens hartes to do.

The other example is wrytten in the history of the Gospell. The traitour Judas, notwithstanding he had sene the wonderfull workes of our sauiour Christ had wrought, and heard hys heauenly doctrine: yet in a couetous desire he betraied him, and for money deliuered him

into the handes of those enemies that sought his lyfe. Such fruites doth thys pestilent roote bryng forth, and therefore such as are to geue consent in this election, shuld not agree to chuse such one to rule, as hath in him the open sygnes of this so pestilent a roote.

Thus briefly ye haue heard what is required in him that must be chosen to beare rule: He must be a brother, not of no religion, neyther of any other religion, then the true religion of Christ. For if the Jewes myght not make any man ruler ouer them that was not of their religiō: much lesse may Christians make that man their Ruler, that is not one of their religion.

He must be a wyse & actiue man, suche one as hath had experience, and is well able to gouerne, beyng endued wyth all those giftes that must be vsed in gouernment. If he

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haue gouerned hym selfe and hys owne famylye well: then is hee the meeter to rule other. But if this be not in hym, then is hee altogether vnmeete to be chosen to publike gouernment.

It is also requisite that he haue in hym the feare of God, in such sort as I haue declared. Not that feare that is ioyned wyth hatred, but ỹ which is matched with loue: So that he doth feare God, because he loueth hym, and doth loue hym because hee feareth hym, and wyth a reuerend and louing feare seeketh to do the wyll of God. Eccles. 2.

Moreouer, he must be a true mã, no false, no subtile, or crafty dealer: but suche one as dealeth trulye in word and deede. And to conclude, he must (euen from his very hart) hate that pestilent roote couetousnes. And thus much for that which I thought meete to speake, touch-

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ing that which is to be done by the that haue to geue voyces in thys election.

Now as touching him that shal be chosen, he must looke vpon the example of Dauid, to follow it. He sayth, Do not I hate them (O Lord) that hate thee? And am not I greeued with them that ryse vp against thee? Yea I hate them, and that right sore: euen as though they were myne own enemies. Try me (O God) and seeke the ground of my hart: proue me, and examine my thoughtes. Looke well if there be any way of wickednes in me, and leade me in the way euerlasting.

Thys example of the Prophet Dauid doth teach hym that shall be chosen, especially two lessõs: wher of the one is how he must be affected towardes them that hate the Lord, and rise vp against him: and the other is, what he should continually craue at Gods hand in hys harty

harty and earnest prayers to God. For the first he saith, Do not I hate them that hate thee? &c. And for the other he saith: Try me (O God) and seeke the ground of myne hart. &c.

In the scriptures they are sayd to hate the Lord that geue anye part of his honor to any creatures: as in that commaundement wherein the Lord forbiddeth idolatry, he sayth thus: I wyll visit the syns of the Fathers vpon the children, to the third and fourth generation in them that hate me. &c. Where they that breake that commaundement either in making or worshipping of any Image, are sayd to hate God, because they put that image in the place of God, and geue that honour to it, whych is due to God. Exod. 20.

The Prophet Dauid also calleth suche synners, when in the fiftith Psalme hee sayth thus: The Lord sayd vnto the sinner, why takest thou Psal. 50.

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my teſtament in thy mouth, ſeing thou hateſt to be reformed, and thou haſt caſt my word behinde thee. Thou ſaweſt a theefe, and thou ranneſt with him, and with the adulterer thou dyddeſt caſt in thy lot. &c. **Theſe be they that hate the Lord, becauſe they haue euen ſold them ſelues to ſerue ſinne, and muſt therefore needes hate him, againſt whom they commit ſynne.**

The example of the Prophet Dauid therefore, doth teach him (that ſhal be choſen to beare rule) to hate all ſuch maner of men as theſe be: that is, that do geue them ſelues to ſerue ſynne, and wyll not be reformed by any maner admonition or fatherly chaſticement.

He muſt hate them therfore, not with ſuch hatred as I haue ſpoken of (that is, to refuſe them in elections) but with perfect hatred, euen as though they were his own enemies. That is, euen as by the cor-

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ruption of our own nature, we are moued to hate them that bee our enemies (for by the rule of our Religion, we are taught to loue our enemies.) In that they be the enemies of God, therfore we must hate them so far forth as they be so: but their persons we must not hate. Math. 5.

He therfore that shal beare rule, must so hate them that hate the Lord (in such sort as I haue sayd) that hee vse the sword that God hath geuen him, in punishing their wickednesses: For as saynt Paule writeth to the Romanes, he is Gods Reuenger. And he must doo this earnestly and diligently: Least he come within the reatche of thys curse: Cursed is euery one that doth the worke of God negligently. Roma. 13. Ierem. 48

In his praiers to God, the Prophet Dauid craued especially e two thinges: wherof one was that he might be throughly tryed, and the

other, that the Lord would leade him in the way euerlasting.

He therfore that shall be chosen, must in his prayers beg the same, with desire to be purged of all euil: & that he may be lead by the good spirit of God all the dayes of thys his transitory lyfe, and in the ende thereof, into that lyfe that neuer shall haue ende.

Try me (O God) sayth the Prophet, and seeke out the ground of my hart. &c. In these wordes the Prophet sheweth hym selfe to bee wylling to walke before the Lord hys God, and to haue his waies knowen vnto him. It is not inough for vs to know that the Lord knoweth our waies: but we must be desirous that the Lord would haue such regard vnto our wayes, that he suffer vs not to walke in anye way of wickednes, but that he doo by such meanes as may please him,

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bring vs to the way euerlasting, & leade vs therein by his holy spirit, that is, in that way, the end wherof is euerlasting lyfe, and that we may continually walke in that way all the dayes of this our transitory lyfe, and so in the ende thereof finde euerlasting lyfe.

He that shal be chosen therefore, must learne by the example of Dauid, to craue this at the handes of God: and so shall he bee alwayes carefull to walke in the Lordes wayes, that when the Lord shall try him, there be no way of wickednes found in hym.

In that the Prophet desireth to be lead in the euerlasting way: he confesseth that of him self he is not able to walke therein. This lesson therefore is to bee learned (of hym especially that now is to be chosē, and of all other generallye) that none is able of hym selfe to walke 2. Cor. 3.

in this euerlasting way, but al that shall walke therin, must be lead by
Roma. 8. Gods holy spirit, by whom who so is lead, is vndoubtedly the chylde of God. Let vs therefore all pray continually that we may be lead by that spirit euermore, that our lyfe being acceptable to him, we maye after the same shall bee ended, bee happy with him for euer.

Thus as the shortnes of the time would suffer, & as God hath made me able, I haue by occasiõ of those wordes, which at the beginnyng I read out of the Psalme. 139. noted those things that I thought meete to be noted in this Auditory, and to be applied to the present occasion of our assembling at this tyme.

The Lord for his mercies sake, so woorke in all our hartes by hys holy spirit, that we printing in memory, and practisyng in lyfe these profitable lessons, may in our seue-

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all callinges so deale in al that we do, that God may in vs be glorified, & we in him euerlastingly comforted, wyth that endles comfort that hee hath prepared for hys. Which comfort he graūt that hath prepared it: to whom be all honor & glory, world without end. Amen.

¶An Appendix added vnto this Sermon.

THus at the request of a friend (wishing the cōmon commodity) I haue (as nygh as I could) committed my Sermon to writing, in such order, and (as my memorye would serue me) in such woordes, as I dyd vtter it in the hearyng of the Lord Maior and his Brethren the Aldermen, and the whole state of the City of London, being then (according to their yearelye order) assembled to chuse

one

one to be their Maior for the yere then following.

And because the text that I haue handled, may as well be applyed to al other elections, as to that which then was to bee made: I haue thought meete (in the setting out of this my Sermõ in print) to adde this Appendix, wherin I haue applyed the wordes of the Prophet, generally to all elections: as well of such as shall serue in the Ecclesiasticall gouernment, as in the Ciuile. Notyng the duties both of them to whom it appartayneth to chuse, and also of them that shall be chosen to anye gouernment in eyther state. And first of them to whõ it belongeth to chuse.

The persons that, in any order, haue to geue consent to the choyse of any that shall serue in any publike calling, must first consyder the place that is to be supplied by hym that

that is to bee chosen: wyth a due consideratiō of those qualities that must be in hym that shall be able to do the duty that belongeth to that place. And then their care must be, to fynde out such one as hath in hym those qualities.

And if any shal offer them selues to take vpon them the place, and enable them selues thereunto: they are to bee narrowlye looked vnto, and thorowly tryed before they be admitted, because they do by offering them selues, geue occasion to be suspected of some desire, eyther to be aduaunced, or els to be enritched, which desire is most pernicious in hym that shall serue in any publike calling. Isocrates (an Heathen man) instructyng Demonicus (a yong Gentleman, that was like to be called to publike office) sayth thus vnto hym: A publicis functionibus, nō ditior sed glorioſior discedas.

Depārt

Depart not from a publike office, being more ritch, but more honourable, then when thou tookest it.

But if any shall by wordes, writing, giftes, or anye other ambitious meane, seeke to be admitted: the same hath made him selfe altogether vnmeete to be admitted, although there be in him as much as may be in a mã, otherwise to make him meete: For such one beyng in place, cãnot vse any good gift that is in hym to anye other ende then that, whych moued hym so to seeke the place.

They therfore that haue to geue consent in elections, must not bee subiect to their owne corrupt affections, so that they be lead by them to chuse or admit anye in respect of consanguinitie, affinity, friendship, or friendly familiarity: neither may they stand in awe of any mans person, & so through feare of displea-

sure

sure, or hope of some friendly plea-
sure, be enduced to chuse or admyt
such one as they do not know to be
meete for the place that they doo
chuse or admit him vnto.

They must haue styl before their
eyes, the Maiestye of God, whose
Ministers they are, that occupy a-
ny publike place: And therefore in
chusyng or admittyng them that
shall supply any such place, the chu-
sers and admitters must do all that
they do in the feare of Gods Ma-
iestye, euen as they that know & do
not forget, that they shal answer to
him for al that they shall do therin.

It is meete therefore, that if the
election or admission be to be made
by many, the same do (before they
proceede to election or admission)
ioyne them selues together in pub-
like praier, not of custome onely, or
superstitiously, but with harty de-
sire to obtayne at Gods hand hys

holy spirite to direct them so, that they may finde out a consent vpon such one, as may be both able and willing so to serue in the place that he shall be chosen vnto, that Gods glory may be set forth in al that he shall do in that place.

After this sort did ỹ Apostels behaue thẽ selues, when thei thought it meete to chuse one to supply the
Actes. 1. place of Judas: (which had bene one of them, but was by transgression fallen from hys place, and became a traitour to his Maister, for which wyckednes hee was so left to hym selfe, that hee hanged hym selfe, and by the gushing out of hys bowels he was made an horryble example to all traytours) they agreed vpon twoo whych had bene conuersant with them (and therefore were well knowen vnto them) and because they could not discerne which of the two was most meete

for

for the place, they prayed to God, and casting lots, thei besought God that the lot might light vpon hym, whom God knew to be most meete.

And if the election or admission, do belong to any one person, then it is meete that that person, do not onely make earnest and hartty prai-ers to God in his own person, that in the choyse that he shall make, he may be directed by Gods holy spi-rite, to make such choise as may be to Gods glorye: but that the same do desire that as many as may take either commoditye or hurt by the choise that he shall make, would in harty prayers vnto God beg, that in chusing his hart may be directed by Gods holy spirite, to chuse such one as in all pointes may be meete for the place that he shall be chosen vnto.

And whether the election belong to one or to many, this one thyng

mnſt be diligently looked vnto by the Electours, that neyther they themſelues bee corrupted wyth bribes, neither enduced by the perſwaſion of anye that is bribed, to make choyſe of any, in whom they do not ſee thoſe properties that I haue before noted out of the fyft and ſecond bookes of Moſes.

For he that is not a brother (that
Deut. 18. is to ſaye, a true Chriſtian) but a Papiſt, or an heretike of any maner ſect: the ſame muſt bee ſo hated, that he be not choſen to ſupply any place in any publike miniſtration.

In like maner, he that is not a
Exod. 17. man of ſuch wyſdome and actiuity as is requireb in him that ſhal ſupply that place that is to be ſupplyed, and he in whom the ſygnes of Gods feare do not appeare: or that is not a true man, nor one that hateth couetouſnes: muſt be ſo hated of them or him, to whom it apper-

tayneth

taineth to chuſe or admit, that hee be not choſen or admitted by them, but refuſed, as a perſon vnmeete to ſupply ſuch a place. And thus much touching them to whom it belongeth to elect or admit anye to ſerue in the common wealth in any publicke callyng.

The perſons that ſhal be elected or admitted, muſt firſt conſider in them ſelues, whether they be ſuch in deede, as they be ſuppoſed to be, and whether thoſe qualities be in them that be required in thoſe perſons that ſhould ſupply ſuch places as they be called or admitted vnto. And if they ſhall not fynde them ſelues to be ſuch, or that the qualities required be not in them: then muſt they (if they wyll not prouoke the heauye wrath of God agaynſt them ſelues) either ſeeke by earneſt and continuall praiers to God, and by all other meanes to bee made ſuch,

such, and to obtaine those qualities that they lacke: or els vtterly refuse to take vpon them to supply a place for which they knowe themselues to be so vnmeete.

And if (when they haue examined themselues) they shall fynde, that they bee in all poynts meete for the places that they bee chosen or admitted to: they must in the feare of God, consider what duty thei haue to do in these places, and consecrate themselues to bee occupied continually in doing those duties, and not onely begge at Gods hand his holy spirite to direct and strengthen thē therin, but earnestly desire, that all the people, amongest whom they are appointed to serue, doo in all their prayers commende them to God, wythout whose conduct & ayde they cannot bee able to discharge any part of their duty.

And according to the example of the

the Prophet Dauid, these men must hate all them that hate the Lord, that is, all such as geue ouer them selues to serue syn: For those persons do loue synne, and none can loue syn, but the same must needes hate the Lord who hateth synne.

With such hatred therfore as the Lord hateth syn and such sinners, the Prophet hated them, that in his daies were suche synners, and therfore hated the Lord. And euerye one that is elected or admitted to serue in anye publike place, must in lyke maner hate all them that he shall see to be such synners.

If his calling be Ecclesiasticall, he must reprehend, rebuke, and enstruct them: And if that wyll not helpe, he must lay before them the horrible threatnynges of Gods wrath against them. And thys he must do (as Dauid dyd) without anye feare, fauour, hatred, or other

fleshly respect, that they might bee moued to haue towards their persons. They must alwaies haue in mynde whose ministers they be, & whose worke it is that they haue in hand. And they must neuer forget, that who so doth the Lordes worke negligently, is accursed of the Lord.

More ouer, they must styll beare in mynde the woordes which the Lord spake to Ezechiel the Prophet saying thus: Take good heede to the wordes of my mouth, and geue them warning at my commaundement. If I say vnto thee concernyng the vngodly man, that (without doubt) he must dye: and thou geuest him no warning, nor speakest vnto hym that hee maye turne from his euyll waye, and so lyue: then shall the same vngodly man dye in his own vnrighteousnes, but his bloud wyl I require of thine hand.

Ezechi. 3.

Yea, he must alwaies be mynd-

full

full of the wordes of Paule to Timothie, where he saith thus: A Bishop, that is a Church Minister, must be without fault. &c. And of the wordes of the same Apostle to the Elders of Ephesus, when hee sayth thus: Take heede to your selues and to the whole flocke, wherein the holye Ghost hath appointed you to bee ouersears, to gouerne the Church of God, which hee hath bought with his owne bloud.

And aboue all thinges, he must take heede of that pestilent roote couetousnes, whych if it doo once take hold in his hart, it wyll bryng forth such fruit, as wyl turne al the wholsome wyne of hys good doctrine, to most pernicious poyson. For he shall neuer be satisfied with liuing. Yea, though he haue a great deale to much, wyth more charge then many more able then hee can be able to discharge: yet wyl he stil

desire more, for that desire of mony can neuer saye, inough, but stylle cryeth for more.

Out of this pestilent roote sprang all the Popes Dispensations, hys Unions, his Pluralities, hys Trialities, and his Totquots. His dispensation of Non residens, his Impropriations, and what soeuer els hath bene deuised, for the augmenting of the lyuing of his Prelates.

The Minister of Christes church therefore, must neuer forget these wordes which Paule wrote to Timothe: Thou man of God, flee from these thinges, and followe thou righteousnes, faith, loue, pacience, and meekenes. And he must print in memory the wordes of Christ, which saith: First seeke the kingdome of God, and the righteousnes thereof, and all these thinges shall be ministred vnto you.

1. Timo. 6

Math. 6.

To conclude, he must haue written in his hart the words of Christ

to

to Peter, whych are theese: Peter, doest thou loue me? Feede my lambes, feede my sheepe, feede my sheepe. And the wordes of the same Peter to al his fellow Elders, which are these: Feede the flocke of Christ as much as lyeth in you, takyng the ouersyght of them, not as compelled thereto, but wyllingly after a godly sort, not for the desire of filthye lucre, but of a good mynde: not as though ye were Lordes ouer the Parishes, but that ye be an ensample to the flock, and that with good wyll. &c. John. 21. 1. Peter. 5.

But if his callyng be Ciuile, hee must vse the sworde in punishyng synne accordyng to the lawes of his Countrye: remembring alway that hee is appointed by God hymselfe, to be the reuenger of his quarell vpon earth. And therefore hee must euer be myndfull of the curse that Jeremie hath pronounced a- Roma. 13.

Ierem. 48 gainst all that woorke the Lordes woorke negligently.

He must also be myndfull of the wordes of Esay, which sayth of the Rulers of Jerusalem in this wyse;

Esay. 1. Thy Princes are the companions of theeues, for they loue bribes, and they hunt after rewards. And the consideration of these wordes must moue him to hate all maner of briberye and bribers, as haters of God.

Moreouer hee must not forget the wordes of Moses, who sayth thus: Bribes do blynde the eyes of

Deut. 16. the wyse, and peruert the sentence of the ryghteous. And in iudge-

Exod. 23. ment he must neither feare the face of the mightye, nor pity the case of the myserable: for iudgement is the Lordes.

Thus muche I haue thought meete to adde (in order of Appendix) to that Sermō which I made

the

the.29.of Septēber.1574.as afore in ỹ title: Beseching the almighty, in mercy towards his Church, to moue the mindes of his reuengers vpon earth, that they maye bende them selues in al that they are able to reforme first in them selues, and after in all other, all maner of corruptiōs in elections, both of church Ministers, & of ciuill officers also. So maye we hope to see all corruption banished out of all maner ministration, and Gods glory aduaunced therby: which he graūt for his mercies sake, to whom be all honour and glory for euer. Amen.

(.‡.)

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